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may know what is the direction which the new and fruitful work in theology is to take. If they can gain from these books some stimulus to undertake similar studies, they will be rewarded. The impulse gained would be most wisely directed if it should lead them, not to the investigation of the wide field of many religions, but to the mastery of one. To be able thoroughly to know one other religion than Christianity, so as to make one's comparisons really sound and stable, is immensely to widen one's knowledge of religious truth and powerfully to strengthen one's grasp on the eternal verities of the Gospel of God.

G. S. G.

The Prophecies of Daniel Expounded. By MILTON S. TERRY, S.T.D., Professor of Old Testament Exegesis in Garrett Biblical Institute. New York : Hunt & Eaton. Pp. 1-136. Price \$1.00.

Professor Terry believes that the mass of what has been written upon the Book of Daniel in the form of commentary, is based upon unsound methods of interpretation. He feels that, in the opinion of many English expounders, the great vision of Daniel was to foretell the rise and fall of the Roman Papacy. He is inclined to think that if this idea of theirs is to be objected to they would scarcely be willing to give the book a place in the canon. Professor Terry is likewise opposed to the assumption that the book of Daniel and the Apocalypse of John were intended to contain a prophetic syllabus of European politics. The professor does not commit himself on the question of the date and authorship, but maintains that whatever may be the results of scientific criticism, the apocalyptic chapters constitute a very original and important body of divine revelation. We are to infer from the preface that if criticism should prove that the book was written during the times of the Maccabees, the real purpose and influence of the book would not be disturbed. The chief purpose of the treatment seems to be to advocate that view of the four great kingdoms which has been lost sight of by English readers. He opposes very strongly the opinion that the fourth kingdom is the Roman Empire, maintaining that the four kingdoms are the Babylonian, the Median, the Persian and the Grecian. A short but well selected bibliography precedes the introduction.

Omitting the other portions of Daniel, he discusses (1) Nebuchadnezzar's prophetic dream (2:31-45); (2) The vision of the four empires and the judgment (chapter 4); (3) The vision of the ram and the goat (chapter 7); (4) The seventy weeks (chapter 9:24-27); (5) The broken and divided kingdom, and the end (chapter 11:2 to chapter 12:3). The explanation adopted of the use of the two languages in the book, the Aramaic as well as the Hebrew, suggests that the Aramaic section is not the original text of Daniel but an ancient Targum or Paraphrase which has been substituted for it. There is no question that the professor has adopted the correct view of the four empires, and in a popular way he presents the arguments for and against. One of the strangest facts of modern belief, or perhaps it would

better be called modern credulity, is the almost universal acceptance given by those who read the Bible to a theory concerning these empires which introduces the Pope and the Romish church. This theory does violence not only to the text of Scripture but also to the most fundamental principles of prophetic work.

We must confess that the professor's discussion of the Median empire is unsatisfactory. We had hoped that here he might have made a contribution which would have taken away all difficulty. Without doubt there was little ground for such hope. It matters not what the records of history outside the Bible may go to show, the writer of the Book of Daniel evidently believed that there lived a Darius, the Median, and that he immediately succeeded the Babylonian period. The argument in favor of Antiochus Epiphanes, as the person to whom reference is made in chapter 11:21-45, is convincing. It is not possible to enter into detail, but it is sufficient to say that the treatment is based upon sound principles, and announces results which may now be called conclusive.

W. R. H.

The Old Testament in the Jewish Church : A Course of Lectures on Biblical Criticism. By W. ROBERTSON SMITH. Second Edition, revised and much enlarged. New York : D. Appleton & Co., 1892. Pp. xiv and 458.

The first edition of this work appeared in 1881 as a course of lectures which had been delivered on progressive biblical science before audiences in Edinburgh and Glasgow. The onward march of critical investigation, the application of larger principles, and new and larger results called for a revision and enlargement of the original publication. Prof. Smith has been among the most diligent writers and publishers on this line since his first announcement. His editorial management of the ninth edition of the *Encyclopædia Britannica* also demanded of him as contributor a large amount of valuable service in biblical lines. This new edition is partly rewritten and contains about one-third more matter than its predecessor.

Lecture V, which treats of the historical books, has received large additions, and the treatment of the canon is confined to Lecture VI. In Lecture V we note especially the so-called discrepant narratives in Judges 4 and 5, the taking of Ai, the history of Saul, and those in Kings and Chronicles. To the discussion of the Psalter there are some additional points, called out in part by the work of Prof. Cheyne. Our author refuses to accompany the Oxford sage in letting down nearly the entire Psalter to Post-exilic times. He characterizes some of his views as entirely fanciful ; and would make Psalm 45, for example, a poem of the old kingdom. These much more reasonable and credible views will win the favor of students long before the Cheyne hypotheses.

Lecture XIII is supplementary on the Hexateuchal question and traces the documents as they have been critically and microscopically detected in the narrative. "The Jahvist and Elohist together are responsible for the